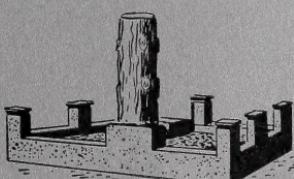
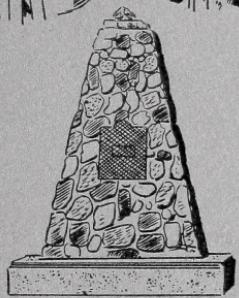
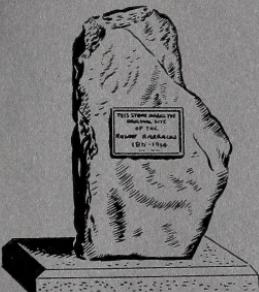
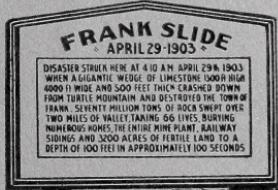
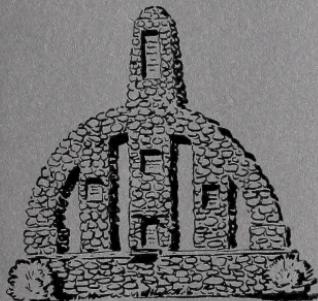


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HISTORIC SITES of the PROVINCE OF ALBERTA



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HISTORIC SITES

of

THE PROVINCE OF ALBERTA

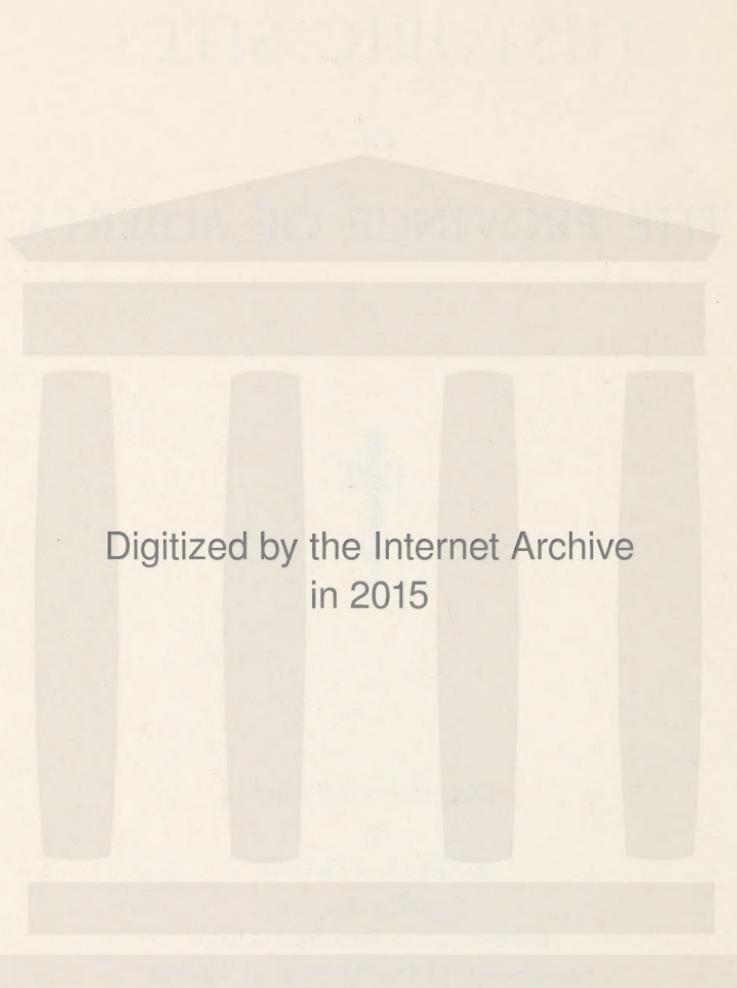


Compiled and Written
by
HUGH A. DEMPSEY
Publicity Bureau
Department of Economic Affairs
Government of the Province of Alberta
Edmonton, Canada.

HON. A. J. HOOKE,
Minister

RALPH R. MOORE,
Deputy Minister

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Introduction

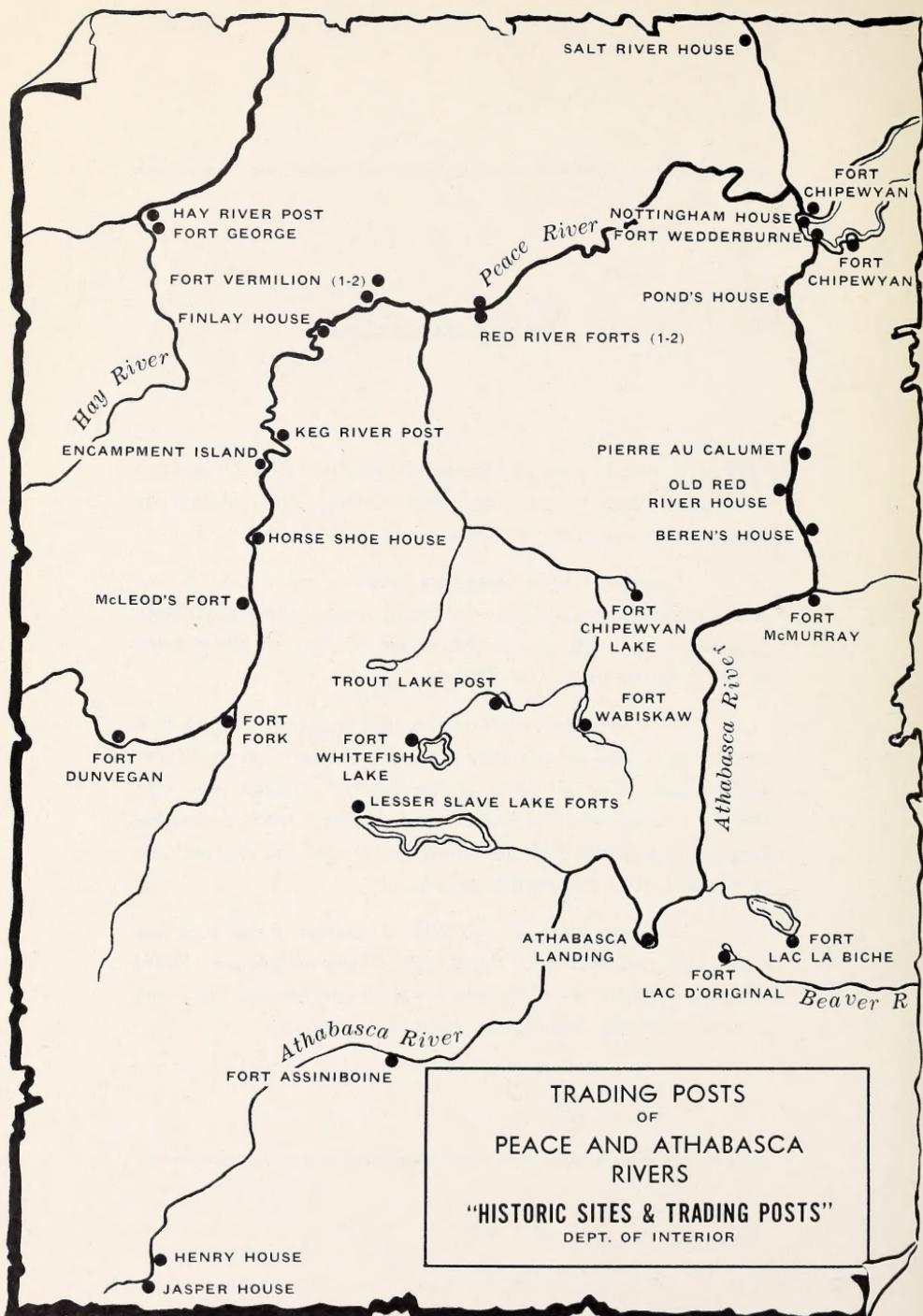
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MANY historic sites in Alberta are located amid the settings of natural beauty and are viewed with interest by thousands of tourists annually.

Some of these sites are marked by cairns of the Historical Sites and Monuments Board, while others have been preserved by local groups interested in keeping alive some of the colorful history of Alberta.

This western province has had a colorful career that should be of interest not only to local residents, but to visitors and tourists from all parts of the world. Alberta has seen the fur traders and the buffalo, the whiskey traders and the Indians, the North-West Mounted Police and the cultural development of a pioneering people.

The carelessness and lack of interest in the past has caused the destruction of many sites of historic interest. Every Alberta citizen is urged to help preserve and protect the many sites that still lie unmarked within the Province.



CHAPTER I.

ON THE PEACE AND ATHABASCA RIVERS

Fur Forts and Explorers

THE Peace and the Athabasca Rivers are the two main drainage basins in Alberta, north of the Saskatchewan River. Both flow into Lake Athabasca and were the scenes of Alberta's earliest development.

For historical interest, trading posts on these rivers will be mentioned in two groups — those now identified by Historic Sites and Monuments Board cairns, and unidentified sites.

Eight cairns honoring the fur trade have been erected by the Historic Sites and Monuments Board — two on the Peace River, five on the Athabasca River, and one on Lake Athabasca. These are located at the sites of Fort Fork and Fort Dunvegan on the Peace River; Fort Assiniboine, Fort McMurray, Jasper House and Henry House on the Athabasca; Fort Chipewyan on Lake Athabasca; and one in Jasper Park in honor of David Thompson.

FORT FORK

A cairn paying tribute to Sir Alexander Mackenzie and to Fort Fork is located on the old fort site about eight miles south-west of Peace River town. It lies on a point between the Smoky and the Peace. Remains of the fort include two chimney bottoms and three cellars, one of which is very large.

Mackenzie stayed at Fort Fork during the winter of 1792-93, while searching for the elusive Western Sea. The famous explorer already had completed his northern search, which led him up the great river he named River Disappointment, but which was later changed to the Mackenzie River, in honor of its discoverer.

Mackenzie left Fort Fork on May 9, 1793, following the Peace into the Rocky Mountains and eventually reaching the Pacific Ocean via the Bella Coola River. On July 21, he and his nine companions arrived at Elcho Cove — the first party to reach

the Pacific Ocean by land. The return trip was made along the same route, with the group arriving in Fort Fork on September 24, 1793.

The cairn, which was unveiled on July 1, 1929, reads: "Cairn and tablet on Lot 19, Shaftsbury Settlement to mark the site of Fort Fork, where Sir Alexander Mackenzie wintered in 1792-93 and from where he set out on the 9th May, 1793, on his quest for the Western Sea."

FORT DUNVEGAN

The important place that Fort Dunvegan held in the development of fur trading and agriculture was honored by a cairn unveiled September 9, 1951.

First to visit the approximate site of Fort Dunvegan was Alexander Mackenzie during the spring of 1793. On May 11 of that year the explorer met a band of Beaver Indians two days out from Fort Fork, near the present Dunvegan site.

In 1805 the fort was built by Archibald Norman McLeod, a senior partner in the North West Company. The name was chosen in honor of his ancestral home on the Isle of Skye.

Temporary quarters were constructed in 1805, and log buildings, bastions, palisades and block houses were completed by the spring of 1806. For about 50 years from the time it opened its doors, Fort Dunvegan was the centre of fur trading on the Peace River. The Hudson's Bay Company took over the fort in 1821, and operated it until its final abandonment in 1918.

The fort had been temporarily abandoned in 1824 because of trouble with the Indians, following an argument in which one Indian was killed and a white trader wounded. When it was reopened four years later the fort had fallen to ruin and was rebuilt. The last buildings in the fort were constructed about 1879. The factor's house is today the only building remaining.

In addition to its importance as a fur trading centre, Fort Dunvegan has historical interest in the field of agriculture. In the summer of 1806 their first garden was planted and by 1809 strawberries, raspberries, cherries and vegetables were being produced.

Inscription on the cairn reads: "Fort Dunvegan, Established 1805 for the North West Company by Archibald Norman McLeod. Fort Dunvegan was named after the ancestral castle of the McLeods on the Island of Skye. For many years it was a centre of the fur trade, a link in the chain of communication westward into British Columbia and the scene of the missionary enterprises and agricultural experiment. It was operated by the Hudson's Bay Company from 1821 to 1918."

FORT ASSINIBOINE

A cellar, located on a gravelly bench about 30 feet above the level of the Athabasca River, is all that remains of Fort Assiniboine. A cairn was raised on this site and pays tribute to a link in the transcontinental water route of the past century.

Fort Assiniboine was the northern point on the long portage from Fort Edmonton to the Athabasca River for freight en route to Fort Vancouver via Athabasca Pass and Boat Encampment. Apparently the post was in operation all year 'round, at least in the year 1827. In that year, David Douglas states that he reached Fort Assiniboine in May from the west, and found the post in charge of J. E. Harriott. In 1859, Dr. Hector stated the place consisted of a few ruinous huts on the left bank of the river.

The land on which the fort site is located was deeded to the University of Alberta by the late Dr. State. The Village of Fort Assiniboine is near the old fort site and the Town of Barrhead is 25 miles southeast.

The cairn on the fort site states, in part: "Cairn with tablet to mark the site of Fort Assiniboine and to commemorate an improvement in the early transportation system of Western Canada."

METHYE PORTAGE, FORT McMURRAY

The 12-mile portage between the Clearwater River and Methye Lake was an important link for supplies being freighted to the Athabasca, Peace and Mackenzie Rivers. As part of the supply route, Fort McMurray was constructed at the fork of the Clearwater and Athabasca Rivers.



Hand carved markers still stand at the old graveyard of Jasper House, in Jasper National Park. About 36 persons were buried there between 1826 and 1885. At least three graves are those of whites while the others are Metis and Indians.

The fur resources of the Athabasca district attracted the Frobishers in 1775 as far as Isle a La Cross. Here they met some Chipewyan Indians who were en route to Fort Churchill. Their success in trading prompted independent traders to send a stock of goods into the Athabasca country in 1778 under Peter Pond.

Pond left Cumberland House with four canoes and crossed the Methye Portage to the Clearwater River. When he began his voyage down the Clearwater to the Athabasca, he became the first white man to travel in a westward flowing river of north western America. He continued past where Fort McMurray now stands and descended to Lake Athabasca.

The cairn located on the public school grounds in Fort McMurray states in part: "Cairn and tablet to commemorate the events connected with the earliest trade route between eastward and westward flowing waters which followed the Clearwater River and the Methye Portage, discovered by Peter Pond in 1778 and used continuously for more than a century."

JASPER HOUSE

A cairn erected in Jasper Park adjacent to the Jasper Highway near the mouth of Rocky River pays tribute to a post built by the North West Company in about 1813.

Jasper House was never an important fur trading centre but was

invaluable as a supply depot for horses and canoes for freight travelling to and from the west coast via the Athabasca Pass.

David Thompson pioneered a route to the Columbia River through the Athabasca Pass in 1811, which opened travel via the North Saskatchewan River. About 1826 the Yellowhead Pass was discovered so that both routes were together as far as the mouth of the Miette River where it empties into the Athabasca.

As early as 1813 Jasper House was important as a connection for express. Horses and canoes were sent at least as far as the mouth of the Miette to meet the outcoming express and carried returning express to the same point. In later years Jasper House waned in importance until it was abandoned in 1884.

Inscription on the cairn reads: "Built by the North West Company, about 1813, at the Northern end of Brule Lake. Some time between 1827 and 1829 it was rebuilt near this site.

For half a century it was a main support of the trade route across the mountains and an important point for all persons journeying through the Yellowhead and Athabasca passes."

HENRY HOUSE

Another early post site within the boundary of Jasper National Park is that of Henry House which was constructed in 1811 by William Henry.

This post never approached the importance of Jasper House and lasted only a year or two. It is referred to in 1814 as having been abandoned "four or five years earlier".

The exact site of the post has been in dispute. A guide to Jasper Park places it opposite the present Jasper station, but Thompson's latitude would locate it three or four miles lower down the Athabasca River. The Hudson's Bay Company had a later post on Jasper Lake.

The cairn reads: "Cairn and tablet adjacent to the Jasper-Maligne Canyon road, about 400 yards north of the east end of the Athabasca bridge, to mark the site of Henry House, founded in 1811 by the North West Company. This post later became an important point in the transportation system of that Company and later of the Hudson's Bay Company.

DAVID THOMPSON

Another cairn located in the areas drained by the Peace and Athabasca Rivers which pays tribute to the fur trade is the David Thompson memorial in Jasper National Park.

David Thompson was one of the most famous explorers who had been in the employ of both the North West



Cairn honoring Henry House, located in Jasper National Park.

Company and the Hudson's Bay Company. For some 27 years he served in the west and prepared the first accurate and scientific representation of Canada's geography.

In 1807 Thompson set out from Rocky Mountain House to discover the headwaters of the Columbia River and during the next three years built trading posts for the North West Company in southern British Columbia, Idaho and Washington.

When the hostility of the Peigan Indians prevented him from taking the usual route to the west coast in the winter of 1810-11, Thompson discovered the Athabasca Pass, and transported his goods to the Big Bend of the Columbia. This pass later became an important route for carrying fur and freight over the mountains.

The cairn, erected in Jasper Park, reads: "In midwinter, 1810-11, David Thompson, of the North West Company, with ten companions discovered and travelled through this pass to the Columbia. It immediately became the regular route across the mountains and so continued until the advent of railway communication. To David Thompson, Canada owes the first accurately prepared map of the Great West embodying the results of his surveys and explorations from 1789 to 1812."

FORT CHIPEWYAN

A cairn erected at Fort Chipewyan makes a threefold tribute to Sir Alexander Mackenzie, Sir John Franklin and to the fort itself.

The first fort on Lake Athabasca was built by Roderick Mackenzie of the North West Company in 1788. This first Fort Chipewyan was constructed about eight miles from the mouth of Athabasca River, on a rocky point pro-

jecting into the lake. In 1804 it was abandoned and a new fort was erected by the North West Company on a rocky point on the north shore of the lake—its present site.

After coalition in 1821, the Hudson's Bay Company operated this fort to the present date. In the same area the X. Y. Company constructed a fort in 1800 about one mile north of the present Roman Catholic Mission. The Hudson's Bay Company built Nottingham House in 1802 and Fort Wedderburne in 1815.

Some buildings from the last log fort at the site of modern Fort Chipewyan still are standing.

* * *

NOTE:—In addition to the forts identified by the Historic Sites and Monuments Board, there are numerous other posts, forts and houses of which little or nothing remains today.

Most prominent of these are Fort Vermilion on the Peace and Athabasca Landing on the Athabasca.

FORT VERMILION

There were two Fort Vermilion posts on the Peace River. The first was built by Boyer in 1798 on the north bank of the Peace, near the mouth of Boyer River. After the union of 1821, this fort was taken over by the Hudson's Bay Company, which later built a new establishment about five miles farther upstream.

ATHABASCA LANDING

Athabasca Landing played an important part in early history as a distributing post, rather than as a fur trading centre. In 1884, the Hudson's Bay Company established a post to supply their northern forts.

In later years, Athabasca became important to other companies dealing

in the north. Supplies were freighted here during the winter and stored until the opening of navigation in the spring.

* * *

Other posts located in this area include:

(1) **On the Peace River drainage**—Red River Fort, Finlay House, Encampment Island Fort, Keg River Post, Horse Shoe House, McLeod's Fort, Fort Chipewyan Lake, Trout Lake Post, Fort Wabiskaw, and Fort Whitefish Lake.

(2) **On the Athabasca River drainage**

—Fort Athabasca River, Pierre au Calumet, Beren's House, Old Red River House, Fort Lac La Biche, and Lesser Slave Lake forts.

(3) **On the Slave River** — Salt River House.

(4) **On the Hay River**—Hay River Post and Fort George.

(5) **On Moose Lake** — Fort Lac d'Original.

Pioneer Settlement

There have been two major types of pioneer settlement in the Peace and Athabasca River areas. Religious leaders accounted for the first social development when they constructed numerous churches and missions throughout the north. Many of these old buildings still stand and remain as a symbol of the suffering and hardships of the early missionaries.

The second is land development. Countless pioneers who travelled by wagon and steamer to reach the rich farming areas of the north played an important part in the progress of Alberta. The trails travelled by these hardy pioneers are dealt with in another chapter.

Only the most well known monuments and sites will be dealt with here. These are the ones nearest civilization and preserved for future generations.

THE OVERLANDERS

When gold was discovered in British Columbia in 1857, it drew men from all parts of the globe to an unknown country.

Many of these men travelled overland, crossing uncharted forests and prairies to reach their destination. In 1859 and 1862, several separate parties made the long overland journey through Canada, the former using the more southern Canadian passes.

The famous Overlanders of '62 adopted the Yellowhead Pass, some descending the Fraser, while a smaller number followed the North Thompson.

All of these gold-seekers endured many hardships and only the most courageous and determined men reached the shores of the Pacific.

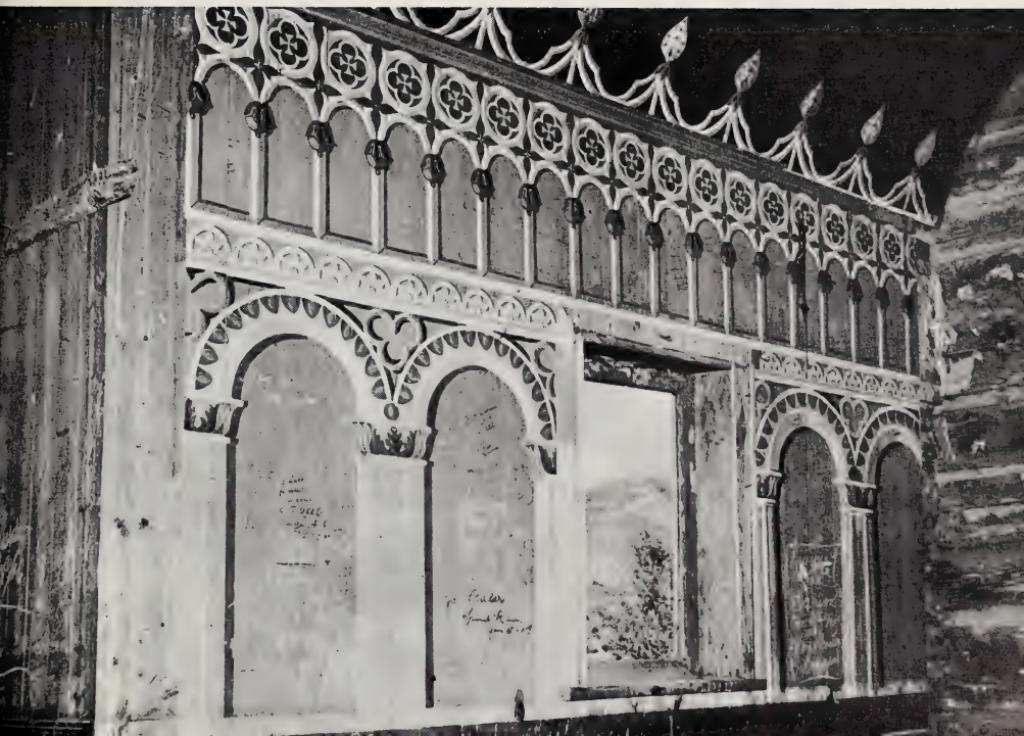
A cairn erected by the Historic Sites and Monuments Board at Jasper reads: "Commemorating the courage and daring of the parties of gold-seekers, numbering about 250, who in 1862 left their homes in Upper and Lower Canada and journeyed overland by way of Fort Garry and Edmonton to Kamloops and Cariboo, pioneering an immigrant road to British Columbia."

The only organized overland immigration from eastern to western Canada prior to the era of railways."



Grouard church is located in the scenic valley of the Peace River at Dunvegan Crossing, and played a vital part in the early missionary work of the area.

Interior of church at Dunvegan, constructed in 1884 by Father Grouard. Interior decorations also were designed by the priest.



GROUARD CHURCH

The first permanent mission was formed in Fort Dunvegan in 1866 by the Roman Catholic Church. Father Tessier, one of the first resident fathers who remained at the mission for 13 years, named it St. Charles. In 1883 he was relieved by Father Grouard, Father Husson and Brother Renault.

It was Father Grouard who constructed the present church in 1884. With his own hands the priest cut, hewed and sawed the logs for the mission. Inside the church Father Grouard painted ornate decorations which can still be seen today.

TWELVE-FOOT DAVIS' GRAVE

A famous name in the history of the north is that of Twelve-Foot Davis. He was not a giant as his name implies, but gained his title in a much more sensational manner.

The pioneer took part in the 1849 Cariboo gold rush in British Columbia, but arrived at Cariboo Creek after all the best land had been staked. When

he began looking over the claims, he noticed that two of them seemed to cover too much territory. When he measured the areas he found they took up 12 feet more than their claims allowed. Davis immediately staked the 12-foot strip between the claims and took out \$20,000 in gold from his claim.

When he died in 1893 he was buried at his favorite spot on top of the hill overlooking Peace River town. His gravestone is in the form of a tree trunk, and is inscribed: "H. F. Davis, born Vermont, 1820. Died at Slave Lake, 1893. Pathfinder, Pioneer, Miner and Trader. He was everyman's friend and never locked his cabin door."

OTHER SITES

Other historical sites of the settlement era include Shaftsbury and Spirit River Settlements; the old Anglican mission and graveyard near Dunvegan; the original Anglican Church at Peace River; and the original residence of the first Anglican Bishop of Athabasca.

Grave of Twelve-Foot Davis, overlooking the Peace River.



CHAPTER II.

ON THE NORTH SASKATCHEWAN RIVER

Fur Forts and Explorers

NUMEROUS forts once dotted the North Saskatchewan River from its source in the Rocky Mountains to the shores of Lake Winnipeg. The great river drains a large area of forests and plains in central Alberta and was one of the main arteries of the fur trade.

This chapter will deal with historic sites in the area drained by the North Saskatchewan and its main tributaries—the Battle, Vermilion and Brazeau Rivers—as well as the numerous other streams.

Cairns erected by the Historic Sites and Monuments Board paying tribute to the fur trade are located at the sites of Rocky Mountain House and Forts Edmonton and Augustus.

ROCKY MOUNTAIN HOUSE

About 1½ miles south-west of the present town of Rocky Mountain House are two chimneys, located in a small, neat park. This is all that remains of the final Rocky Mountain House fort, constructed in 1864.

These were restored to a partial measure of their original height and are reinforced against the weather. Nearby is a cairn, erected in 1931 by the Historic Sites and Monuments Board, which pays tribute to David Thompson and the fort.

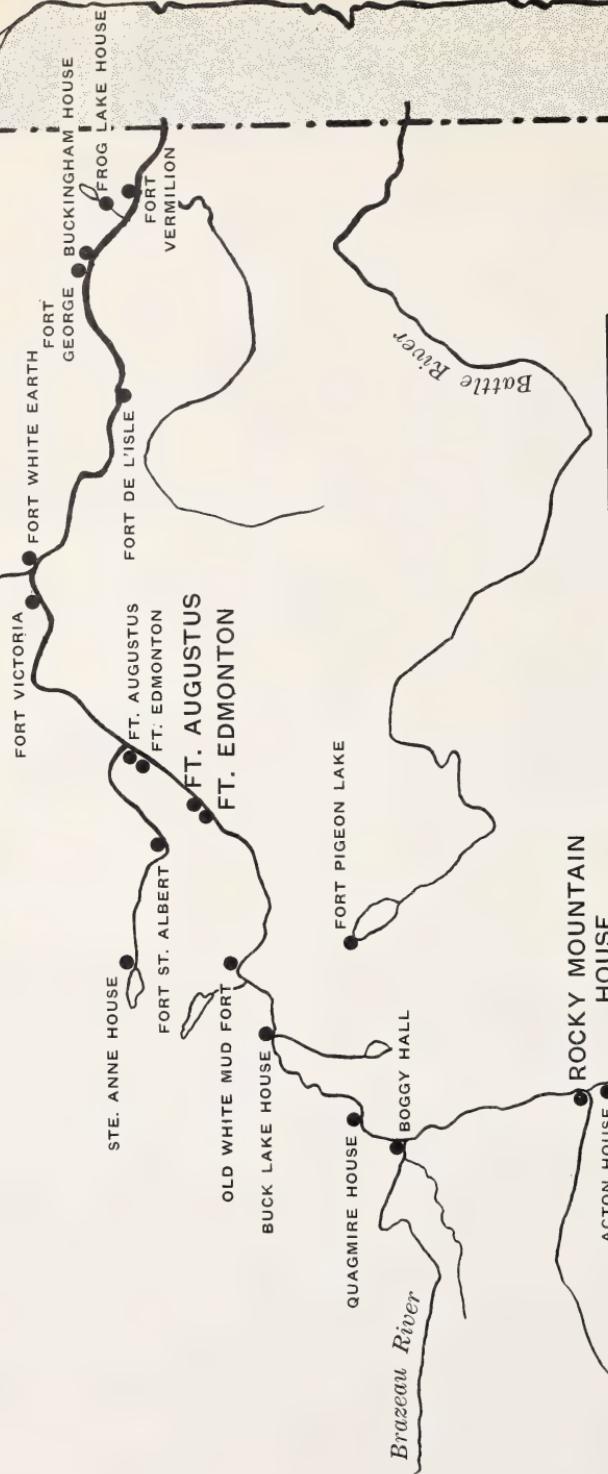
Rocky Mountain House was established in 1799 by the North West Company and in 1802, David Thompson made his first attempt to cross the Rocky Mountains, and from here in 1807 he set out on the expedition which succeeded in crossing to the headwaters of the Columbia.

From this date until the discovery of the Athabasca Pass in 1810-11, the route to the trans-mountain country lay

up the North Saskatchewan. During these times, Rocky Mountain House was not only a trading centre for the Blackfeet, but a depot on the trans-mountain route.

After the union of 1821, the Hudson's Bay Company abandoned nearby Acton House in favor of Rocky Mountain House, and from 1828 until it was temporarily abandoned in 1861, it was opened only in winter for trade among the Blackfeet, Bloods and Peigans. The post was re-established a short distance downstream three years later and operated until 1875.

Inscription on the cairn reads: "Built in 1799 by the North West Company. David Thompson wintered here in 1800-01, 1801-02, 1806-07, and from here he set out in 1807 for the discovery of the Columbia River. It was for over seventy years the most westerly and the most southerly post in the Blackfeet country and remained in operation until 1875."



TRADING POSTS
ON
NORTH SASKATCHEWAN RIVER
FROM
"HISTORIC SITES & TRADING POSTS"
DEPT. OF THE INTERIOR



Chimneys are all that remain of the old Rocky Mountain House. A small park has been erected around the site and the remains of the chimneys have been re-cemented against the weather. These remains of the old fort are located a few miles west of the town of Rocky Mountain House.

FORTS AUGUSTUS AND EDMONTON

A cairn erected near L'Amoureux by the Historic Sites and Monuments Board pays tribute to the first two in the series of Forts Augustus and Edmonton.

The first fort was built by the North West Company in 1794 and named Fort Augustus, in honor of Augustus Frederick, then Prince of Wales, afterwards King George IV. Built by Shaw and McGillivray on the north bank, about one mile above the mouth of Sturgeon Creek, it was sometimes known as Upper Fort Des Prairies.

Fort Edmonton was built in 1795 by George Sutherland and named in

compliment to John Pruden, clerk and native of Edmonton, Middlesex. Both forts were destroyed by Blackfeet, Bloods and Gros Ventres in 1807.

The second Forts Augustus and Edmonton were built in 1808, by Hughes of the North West Company and Rowand of the Hudson's Bay Company, on site of the present city of Edmonton. These were abandoned in 1810 and destroyed by Blackfeet Indians.

The third forts were established at the mouth of Whitemud Creek, a few miles upstream from Edmonton, and went by the names of Old Fort Whitemud and Upper Terre Blanche Fort.

Site of the second Fort Edmonton was again occupied and repaired by the Hudson's Bay Company some time before 1819. At first it was built on the river flats but later was moved to the top of the bluff and strongly re-inforced. Following the union of 1821, Fort Augustus was eventually abandoned.

The X. Y. Company also located a fort at Edmonton in the years 1798 and 1810.

Inscription of the cairn at L'Amoureaux reads: "On the river flat below stood Fort Augustus, established by the North West Company in 1794; Fort Edmonton, established by the Hudson's Bay Company in 1795. Rivals in trade, allies in danger, these companies carried the flag and commerce of Britain, by way of the great rivers from the shores of the Atlantic Ocean and Hudson Bay, to the Pacific and Arctic Oceans. These forts were abandoned in 1807."

NOTE: — There were numerous other posts within the Alberta section of the North Saskatchewan River. Among the most important of these were forts built on the site of the present Victoria Settlement, south of Smoky Lake. These served as trading centres for both the Woods and Plains Indians.

The following forts are listed from west to east along the river.

ACTION HOUSE

Action House was constructed by James Bird of Hudson's Bay Company in 1799 on the left bank of the Saskatchewan River near Rocky Mountain House. Superiority of the North West Company in trading prompted the abandonment of the fort in 1807, and was again established in 1819. Following the union of 1821, the Hudson's Bay Company finally abandoned Action House in favor of the stronger Rocky Mountain House.

BOGGY HALL

Boggy Hall was erected by the North West Company above Blue Rapids on the west bank of the Saskatchewan. The post had been abandoned by 1810, when David Thompson visited the site.

QUAGMIRE HOUSE

North West Company built Quagmire House below Rocky Rapids, about 3 1/2 miles upstream from Buck Lake House. Alexander Henry, Jr., in 1811 described it as "an establishment of ours on the north side, abandoned several years ago, situation being im-



Cairn honoring Forts Augustus and Edmonton is located east of Edmonton, near the village of L'Amoureaux.

proper for trade, the remains of which are still standing. It was the most inconvenient spot for an establishment on the river, being surrounded by a deep swamp."

BUCK LAKE HOUSE

This post was built by the Hudson's Bay Company on the north bank of the Saskatchewan, opposite the mouth of Buck Creek. This post was too small to be listed on the company records.

FORT PIGEON LAKE

The Pigeon Lake post was constructed on the north-west corner of the lake by Hudson's Bay Company, and was included in their lists of 1869 and 1872.

STE. ANNE HOUSE

The fort was constructed about 1870 by Hudson's Bay Company on Lac Ste. Anne or Devil's Lake, a tributary of the Sturgeon River. The settlement was made by old employees of the company and does not appear on lists of forts later than 1894.

FORT ST. ALBERT

St. Albert fort was built on Big Lake, about 10 miles north-west of Edmonton by the Hudson's Bay Company.

FORT VICTORIA

Fort Victoria was built about 1870 by the Hudson's Bay Company on the present site of Victoria Settlement, 70 miles below Edmonton. This post was raided during the rebellion of 1885.

FORT WHITE EARTH

Adjoining forts were operated by the Hudson's Bay Company and North West Company at the mouth of White Earth River; near the present village of Pakan.

FORT DE L'ISLE

This fort was built by Decoigne of the North West Company in 1801, about 20 miles above Fort George.

ISLAND HOUSE

The fort was first built by the Hudson's Bay Company on the Saskatchewan River near Englishman River, within the present borders of Saskatchewan, but was destroyed by Gros Ventre Indians. Later it was established farther up the river, within Alberta's present boundaries.

FORT GEORGE

Fort George was built in 1792 by Angus Shaw of the North West Company on the north bank about 4½ miles above the mouth of Moose Creek. It was abandoned in 1801 in favor of Island House. It was later rebuilt by the Hudson's Bay Company and appeared in their lists of 1832, 1854 and 1857. It was probably maintained until about 1865.

BUCKINGHAM HOUSE

Buckingham House was built by Mitchell Oman of the Hudson's Bay Company in 1780 near Fort George. It was abandoned in 1801.

FROG LAKE HOUSE

The Hudson's Bay Company maintained a small post on Frog Lake, about 30 miles from Fort Pitt, on the edge of Frog Lake. It became famous in 1885, when it was destroyed by Indians taking part in the North West Rebellion.

FORT VERMILION

Adjoining forts were constructed by both companies in 1808 on the north side of the Saskatchewan River, facing the mouth of Vermilion River. Both were abandoned in 1810 in favor of new forts at the mouth of White Earth River.

Law and Settlement

The cairns and historic sites of the law and settlement era in the North Saskatchewan River drainage districts may be roughly divided into three classes. These are: sites pertaining to the North West Rebellion; sites of religious development; and sites of cultural development.

At present there are four cairns erected by the Historic Sites and Monuments Board paying tribute to events in this period. These are the cairns to the Frog Lake Massacre, the North West Rebellion, the Peacemakers, and the Plains Buffalo. Other federal cairns planned will honor Frank Oliver, and the first meeting of Alberta Legislature.

In addition there are numerous other sites and cairns erected by local bodies and Old Timers' Associations.

FROG LAKE MASSACRE

A cairn erected two miles east of Frog Lake stands in memory of nine persons who were massacred by Big Bear's band of Cree Indians at the outbreak of the North West Rebellion on April 2, 1885.

In the spring of that year the whole region of the North Saskatchewan between Frog Lake and the junction of the south Saskatchewan was seething with unrest. Big Bear, a Plains Cree, moved from the south to Frog Lake among the Woods Crees as messengers hurried with news from Louis Riel.

Previous to the fatal day there had been numerous complaints from Big Bear's band in regards to meat rations. The whole band was ill at ease, even though their Woods Cree neighbors remained quiet.

On the morning of April 2, Big Bear's warriors struck. The priests were holding service when the Crees

entered the village, and after ransacking the Hudson's Bay Company store they entered the church. As the people rushed from the building, they were cut down by the Indians, until nine men, including the priests, were dead.

Following the killings, the natives razed the buildings and proceeded to Fort Pitt where they were successful in routing Inspector Francis Dickens and his men. When the band was captured by General Strange, the chief, Big Bear, was given a jail term and eight Indians were hanged for taking part in the actual killings.

The cairn at Frog Lake reads: "North West Rebellion. Frog Lake Massacre. Here on 2nd April, 1885, Rebel Indians under Big Bear massacred — Rev. Father Leon Adelard Fa-fard, O.M.I.; Rev. Father Felix Marchand, O.M.I.; Indian Agent Thomas Quinn, Farm Instructor John Delaney, John Alexander Gowanlock, William

Campbell Gilchrist, George Dill, Charles Gouin, John Williscroft. They took prisoners—Mrs. Theresa Delaney, Mrs. Theresa Gowanlock."

ALBERTA FIELD FORCE

Alberta's part in helping to subdue the North West Rebellion has been commemorated by a cairn erected near the Administration Building, Edmonton.

Although actual uprisings occurred in Saskatchewan, the unrest was felt throughout Alberta. Runners from Louis Riel were sent to try to induce the Blackfeet in southern Alberta to rebel and anxiety and unrest was felt in the ranks of the large Metis population around Edmonton.

T. Bland Strange, a retired army officer, was appointed to the command of the Alberta district. The 65th Voltigeurs arrived at Calgary on April 12, and the Winnipeg Light Infantry on April 17. Local forces were recruited and the Alberta Field Force was organized.

The force proceeded north to Edmonton, leaving detachments at vulnerable points along the line. Groups then left by scows from Edmonton and proceeded to Fort Pitt. They stopped at Frog Lake to bury victims of the massacre and followed Big Bear's trail from Fort Pitt. After some preliminary skirmishing they came upon the band's main force at Frenchman's Butte, which they routed. Following the defeat small parties of Crees began to surrender. There were several minor skirmishes but it was not long before the rebellion was at an end.

The cairn at Edmonton states: "The Alberta Field Force under Major-General Thomas Bland Strange, comprising detachments of the North-West Mounted Police, Alberta Mounted Rifles, Steele's Scouts, 65th Carabiners

Mont-Royal, and Winnipeg Light Infantry, advanced from Calgary via Edmonton, using wagon and boat transport, and engaged the Indians under Big Bear near Frenchman's Butte and at Loon Lake. The operations of this force averted the danger of an Indian up-rising in Alberta."

PEACEMAKERS

A monument erected at Wetaskiwin pays tribute to the two peacemakers — Rev. John McDougall and Rev. Father Lacombe, O.M.I.

Both men played an important part in making the Indians the friends of the whites and devoted their whole lives in pursuit of their respective religions.

"Preacher John" as he was fondly called by both Indians and whites, was the son of Rev. George McDougall and lived among the Indians most of his life. His father came to Alberta to establish a mission at Whitefish Lake about 1857 and another at Fort Victoria where he remained until 1871.

Father and son travelled together throughout Alberta, establishing missions and converting the Indians. In 1874, the son was left to carry on the work alone when Rev. George McDougall was frozen to death near Morley.

In the same year, Rev. John was commissioned by the Canadian Government to explain the coming of the North-West Mounted Police to the Blackfeet, Bloods and Peigans of southern Alberta. He visited Fort Kipp, Fort Whoop-Up and Blackfoot Crossing and was successful in his mission.

In 1877, Rev. McDougall established a church at Calgary and in 1883 at Lesser Slave Lake. In 1903 he was appointed to the Indian orphanage and mission at Morleyville, and in addition



A statue honoring the pioneer missionary Father Lacombe stands near the old church at St. Albert.

became superintendent for the Methodist Church of Canada. He died January 15, 1917.

Father Lacombe made his first trips into Alberta between 1850 and 1852 when he voyaged up the Saskatchewan in York boats to Fort Edmonton. Soon after, he established a colony, mission chapel and flour mill at St. Albert.

Father Lacombe was noted for settling the troubles and grievances of the Indians and making representations on their behalf to those in authority. In times of famine, Father Lacombe was always present to aid the natives and plead their cause.

He retired in 1904 to Pincher Creek but was always busy giving aid to the needy in his district. His death at Midnapore on December 11, 1916, ended the career of one of the real pioneers in Alberta.

The cut stone monument in Westaskiwin city park, states in part: "To commemorate the public services of the Reverend Father Lacombe, O.M.I., and the Reverend John McDougall. During the troublous days of 1885 their influence with the Indians was a powerful factor in the preservation of peace in Alberta."

PLAINS BUFFALO

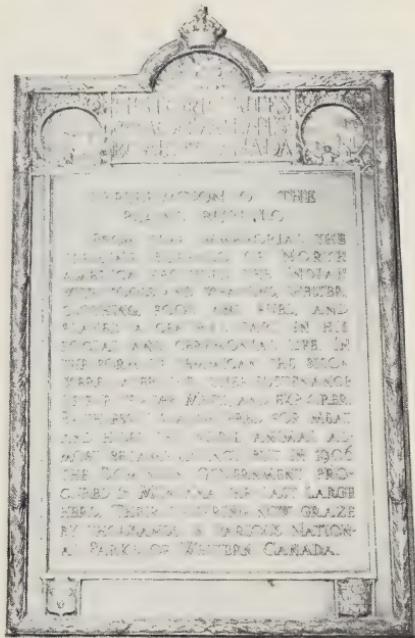
Final federal cairn erected in the North Saskatchewan River area pays tribute to the Plains Buffalo and the men who preserved the living species. It was erected at Elk Island Park, September 1, 1949.

The buffalo was the mainstay of the Plains Indians before the white man ever saw the Great Plains. It provided their food, clothing, homes, utensils, paints, and numerous other

simple articles used by the natives. When the fur traders came, they, too, made use of the buffalo. It provided pemmican, clothing and robes as well as a regular supply of fresh meat. At that time buffalo were so numerous that it was thought they were inexhaustable.

But the wanton slaughter of the King of the Plains during the 19th century wiped out these millions of beasts, until by 1906 only a handful remained. In that year, Canada purchased about 700 head from a Montana rancher and shipped them to parks in Alberta. This was the last remaining large herd on the continent.

Today, this number has grown to more than 9,000 buffalo, of which about 1,300 are located at Elk Island Park.



Cairn at Elk Island National Park pays tribute to the Plains Buffalo.

The cairn at Elk Island Park reads: "From time immemorial the teeming buffalo of North America provided the Indians with tools and weapons, shelter, clothing, food and fuel, and played a central part in his social and ceremonial life. In the form of pemmican the bison were later the chief sustenance of fur-trader, Metis and explorer. Ruthlessly slaughtered for meat and hides this noble animal almost became extinct, but in 1906 the Dominion Government procured in Montana the last large herd. Their offspring now graze by thousands in various National Parks of Western Canada."

FIRST MEETING OF LEGISLATURE

A cairn is proposed by the Historic Sites and Monuments Board to pay tribute to the first meeting of Alberta's government on March 15, 1906. The cairn would likely be erected on the grounds of the Legislative Buildings at Edmonton.

Alberta's first government, led by Hon. A. C. Rutherford, held its opening ceremonies in the Thistle Curling Rink, where they planned the present structure for the Legislature.

Edmonton was chosen as Alberta's capital by a vote of 16 to 8 and the Legislative site chosen for its historical significance.

HON. FRANK OLIVER

A statue and tablet were erected by the Northern Alberta Old Timers' Association in 1927 to honor the Honorable Frank Oliver.

Frank Oliver arrived in Edmonton by ox-cart in 1880 to establish The Edmonton Bulletin — the first newspaper in Edmonton. His first plant was located in a log cabin now kept as a historic site.

He built his second home a few years after his arrival and later was elected to parliament where he became Minister of the Interior. During his absence, his home served as official residence for the Lieutenant-Governors of the Province. When the Laurier government was defeated in 1911, Frank Oliver resumed his role as publisher of The Bulletin. In 1923 he was appointed western representative on the Board of Railway Commissioners of Canada.

Throughout his life, Honorable Frank Oliver was known as a man with a fiery temper and a kind heart, who could wither an opponent with a bitter blast of words, either vocally or in print.

The Historic Sites and Monuments Board is planning to establish a cairn to honor Frank Oliver. It will likely be located in front of the Macdonald Hotel.

NOTE:—The statue erected by the Old Timers' Association has been covered for several years, following damage done to it by vandals.

THE EDMONTON BULLETIN

The original office of The Edmonton Bulletin has been preserved by the Northern Alberta Old Timers' Association and was moved to the Edmonton Exhibition grounds in 1925.

When The Edmonton Bulletin published its first paper in 1880, it was the first newspaper in Alberta and the second in the Canadian west. Publisher Frank Oliver turned out the four-page weekly paper on a hand-press, transported from the east by Red River cart.

When the first paper was being edited, Mr. Oliver discovered that he had no type large enough for the name of the newspaper, so with pioneer ini-

tiative he proceeded to whittle "The Edmonton Bulletin" from a piece of dry birch.

The Bulletin building monument is open only during Exhibition Week and an adjoining museum is operated by the Old Timers' Association. The Edmonton Bulletin developed from a weekly to a daily newspaper and by 1951, it was publishing three issues daily. On January 20, 1951, it stopped publication because of the shortage of newsprint supplies. This building stands on the site of the original Bulletin building.

FORT SASKATCHEWAN

A cairn paying tribute to the first Mounted Police fort in the Edmonton district stands on the grounds of Fort Saskatchewan Jail. The cairn was constructed by prisoners of the jail from stones taken from the foundation of the original Mounted Police guardroom.

The police post was constructed at Fort Saskatchewan in 1875 under Inspector Jarvis. There was considerable complaint from the citizens of Edmonton for not building the post nearer their settlement, but surveys for a railroad through the Yellowhead Pass crossed the river at that point, and it was thought to be a better site for transportation purposes.

However, the railroad was not built through the Yellowhead Pass, but the fort site remained. The first fort consisted of men's barracks, officers' quarters, guard room and stables.

With the coming of law to the district, Edmonton began the rapid change from a fur-trading post to a modern agricultural centre.

FORT OSTELL

During the strained days of the North West Rebellion, the Hudson's Bay Company store at Battle River was fortified and named Fort Ostell in honor of Captain Ostell of No. 1 Company, Alberta Field Force.

Fortification consisted of strengthening and loopholing the walls of the store and making a deep trench and embankment all around the building. Timbers were laid on the embankment with a space underneath to fire through and branches of trees were laid to confuse the marksmanship of an enemy.

The site of this fort is located one mile south of Ponoka on the Calgary-Edmonton highway.



Cairn and tablet marks the site of the first North-West Mounted Police fort constructed in northern Alberta. The cairn is located on the grounds of Fort Saskatchewan jail and was built by prisoners who used stones from the original guard house.

FORT ETHIER

This old fort, also known as Lucas Grove Farm, was probably the oldest family farmstead in the Wetaskiwin district. It was established in 1879 as a government farm by Sam B. Lucas and was taken over by the Lucas family in 1885.

The fort was a regular stopping place for the mail coach and contained a spare room for passengers sleeping overnight. Mounted Police stationed at the fort would go half way to Edmonton to meet the mail coach and escort it to Fort Ethier for the night. Next morning they escorted it 20 miles south en route to Calgary, where the next detachment of Mounties took over.

The remains of several log buildings can still be seen on the Lucas farm. In one tiny log house there lived an old Indian woman who worked in the Lucas home. This building dates back to about 1880. The original log home burned down in 1898 and the whole family was forced to live in the small hut until spring, when a new house was completed.

OLD HERMITAGE

The first headquarters of the Church of England in the Edmonton district is honored by a cairn erected by the Anglicans at its original site on the present Old Hermitage Farm.

In 1875, an appeal was made by Anglicans at Fort Edmonton for a minister of their faith. This appeal was answered by Canon William Newton, who arrived at the fort on September 28 of the same year.

Following his arrival, the missionary lived in an unfinished log building owned by the Chief Factor, and here he held services during the winter. But the lack of accommodation prompted Canon Newton to construct his own church, and because all suitable locations near the fort had been taken, he chose a spot on the north bank of the river, seven miles downriver from the settlement.

The log cabin church was completed in mid-winter of 1876 and named "The Hermitage". From these headquarters missionary journeys were made for 20 years to settlements and camps throughout the district.

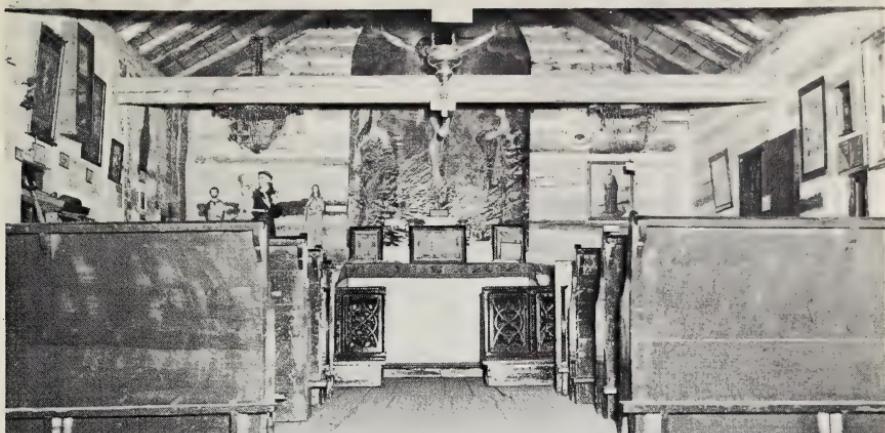
The church gradually grew from a simple log cabin to an elaborate establishment, complete with kitchen and dining room in one building, sleeping accommodation for guests, a chapel, library in another, and surrounded by a garden, lawns and flower beds.

The first Anglican Church was established in Edmonton by Canon Newton several years later, but following his retirement in 1891 he continued his missionary work at "The Hermitage".

ST. ALBERT CHURCH

The cathedral constructed by Father Lacombe in the St. Albert area has been preserved as a museum in the town. The church was built in 1861 and now contains many mementos of the past century.

Walls of the chapel are lined with souvenirs such as hatchets and rifles from the North West Rebellion and Father Lacombe's bible. The altar of



Interior of the old church at St. Albert. Constructed by Father Lacombe, the log church is encased by a brick structure, with the old interior being kept as a museum.

Exterior of the old log church at St. Albert is protected by a modern brick structure.





Grave of Father Lacombe.

Old McDougall Church at Edmonton has been re-constructed with original timbers and furnished with historical photos and relics.



the cathedral has been preserved, as are hand-made plow blades, cooking utensils, an 1870 hand press and other priceless possessions.

A statue of Father Lacombe has been erected nearby.

ST. ALBERT BRIDGE

The present bridge at St. Albert is constructed on the site of the first bridge built west of the Great Lakes. It was made by Father Lacombe in 1862 and spanned the Sturgeon River on one of the main trade routes of the old fur-trading days.

McDOUGALL CHURCH

On the corner of 101st Street and Macdonald Drive in Edmonton stands the first Protestant church built in that city. It is located beside the new brick McDougall Church and is identified by a large plaque on the lawn.

The church was built in 1871 when Reverend George McDougall was posted to the Edmonton district. When the old log church was built it was known as Wesleyan Church and later as McDougall United Church.

Today it stands as a museum, containing photographs and relics of the bygone days.

UKRAINIAN PIONEER HOME

A replica of the type of homes built by early Ukrainian settlers was opened August 5, 1951, at Elk Island National Park. This is the first unit of the Elk Island Park museum.

The building has a thatched roof, log beams, mud walls and earthen

oven, typical of the early homes. In addition to the museum, plans are underway to include a replica of old Fort Victoria, an Indian encampment and articles portraying historical development of the area.

PEACE CAIRN

A cairn erected near Wetaskiwin commemorates the signing of a peace treaty between the Blackfeet and the Crees. It was the signing of this treaty that gave Wetaskiwin (meaning Peace Hills) its name.

According to legend, a war party of Crees was proceeding south to Blackfeet country at the same time a war party of Blackfeet was going north. One night, each party camped on either side of Peace Hills, neither knowing their enemy was near.

During the evening a Blackfeet minor chief decided to scout the area and proceeded to the top of Peace Hills. Just as he reached the top a Cree chief also on a scouting mission met him.

They were too close to use guns, so they attacked each other with their bare hands and for hours they battled, neither warrior giving an inch. Finally both chiefs were so tired they sat down for a rest. The Cree chief, who had his pipe with him, lit a smoke and unthinkingly passed it to his Blackfeet enemy.

The Blackfeet smoked the pipe before each realized the significance of the act. When it was fully understood that each had smoked the pipe of friendship, they made a pact between the two nations for enduring peace.

The cairn reads: "Wetaskiwin Spatinow. Erected July 1, 1927, in commemoration of treaty of peace made in these hills between the Blackfeet and Cree Indians. 1867."

OTHER SITES

There are numerous other less important sites in this area.

On the northern edge of Pigeon Lake, the cellars of Rev. John McDougall's old mission can still be seen.

The cellars and graveyard of the first Wesleyan Mission in the area are located on the Goodfish Lake Indian Reserve, north of Vilna. This mission was opened by Rev. Steinhauer and was important in the early religious life of the Woods Crees.

The home of John Walters, constructed in 1874, stands directly west of Fifth Street Bridge on the south side of the river in Edmonton. This is one of the oldest existing houses in northern Alberta.



Replica of an early Ukrainian home used by pioneer immigrants to Alberta is displayed near Sandy Beach at Elk Island National Park. The building is furnished with hand-made articles and implements brought from the Ukraine.

CHAPTER III.

SOUTH AND CENTRAL ALBERTA

Forts and Indians

THE area below the North Saskatchewan River consists mainly of the Great Plains. The history and the original inhabitants of this area differ greatly from the rest of the Province. Here lived the Blackfeet, one of the most feared and respected nations on the North American continent. And here were the vast herds of buffalo that provided everything the Indians needed.

Because of their independence, these Indians were not trappers by profession, but were hunters. In those early days they needed the guns and supplies of the white man but did not live closely with him, as did the Crees and other Woods Indians.

This chapter deals with three main periods: early traders; the Indians; and the coming of the Mounted Police.

FORT MACLEOD

A cairn erected by the Historic Sites and Monuments Board on the corner of 2nd Avenue and 23rd Street in Fort Macleod commemorates the arrival of the North-West Mounted Police and the construction of the first police fort on the Great Plains in 1874.

When Rupert's Land was transferred to Canada by the Hudson's Bay Company, the latter's authority ceased to exist over a large unorganized region. On the plains, just below the 49th Parallel, American fur traders had long been eying the lucrative market among the Blackfeet, Blood, Peigan, Mountain Stony, and Plains Cree tribes of Canada.

Within a few years several posts had sprung up on the Canadian plains, trading with the Indians and transporting goods from the United States to Canada without payment of custom

duties. These posts were dubbed "whiskey forts" by Canadians and were accused of ruining the Indians with cheap whiskey.

The lawlessness on the plains culminated with the massacre of a band

Cairn and tablet commemorates the establishment of the first North-West Mounted Police post on the Western Plains. The cairn is located at 2nd Avenue and 23rd Street, Fort Macleod.



FORT NORMANDEAU

RED DEER CROSSING
STEPHANSSON ●
MEMORIAL

Red Deer River

THE GREAT DIVIDE

MCDOUGALL
CHURCH

RUNDLE
MEMORIAL
OLD BOW FORT

FORT CALGARY
OUR LADY OF PEACE
MISSION

CHESTERFIELD
HOUSE

BLACKFOOT CROSSING

Bow River

Oldman
River

McKINNEY
● MEMORIAL
FORT
MACLEOD

LOST
LEMON
LODE

GALT COAL MINE
LAST INDIAN BATTLE

RED CROW MEMORIAL

WRITING-ON-STONE

CARDSTON
SETTLEMENT

KOOTENAI BROWN
MEMORIAL

Historic Sites
OF
CENTRAL
AND
SOUTHERN ALBERTA

of Assiniboine Indians in the Cypress Hills by white wolfers. When news of this reached Ottawa a semi-military organization known as the North-West Mounted Police was formed to act as the law-enforcing body in the West.

In 1874, 300 men proceeded to Dufferin, Manitoba, and set out for the unknown plains in July. By orders of Colonel French, one division was sent to the Oldman River, another to Fort Edmonton and the third to Swan River.

The first police fort was built on an island on the Oldman River and named Fort Macleod in honor of the commanding officer, Colonel J. F. Macleod. The force was immediately successful in halting organized trading by Americans on Canadian soil and became famous for capturing horse thieves, placating Indians, and generally upholding the law on the prairies.

The inscription on the Fort Macleod cairn reads: "To commemorate the arrival in October, 1874, after an arduous march of 1,000 miles, of the North-West Mounted Police, and the building on the island immediately to the north-east of the town of the first fort, named after their commanding officer, Colonel J. F. Macleod. Their coming brought law and order into a wild and lawless country and laid the foundation of those social conditions which later made possible the settlement of the country and the birth of its cities, towns, villages and peaceful farms."

FORT CALGARY

A cairn, erected in Central Park, Calgary, pays tribute to the establishment of a Mounted Police fort on the site of present-day Calgary.

On August 18, 1875, "F" Troop of 50 men under Inspector E. A. Brisbois



A stone marks the site of the first Mounted Police barracks at Fort Calgary. The site was marked near the present Canadian National Express depot in 1917.

set out from Fort Macleod to establish a post at the junction of the Bow and Elbow Rivers. When they arrived at the site, they cleared the area and erection of the fort began. Before Christmas of the same year the fort was ready for occupancy.

Inspector Brisbois wished to name the establishment after himself, but Colonel Macleod, then Assistant-Commissioner of the force, decided it should be called Calgary. This name was derived from "Calgary", the name of the Macleod estate on the Isle of Mull. Translation of the Gaelic word is "clear, running water".

Inscription on the cairn reads: "To commemorate the arrival, in August, 1875, of Troop 'F' of the North-West

Mounted Police, under Inspector E. A. Brisbois, and the establishment of their post, Fort Calgary, on the west bank of the Elbow River at its junction with the Bow River, within the limits of the city of Calgary".

Another cairn is located at the actual site of the original fort barracks near the present Canadian National Express depot.

OLD BOW FORT

A cairn is planned by the Historic Sites and Monuments Board to be erected near the site of Old Bow Fort, also known as Bow River Fort and Peigan Post.

The fort was constructed by the North West Company in 1802 on the north bank of the Bow River at the mouth of Old Fort Creek. This site is just off the Calgary-Banff Highway.

The fort traded with the Mountain Stonies and Blackfeet until it was abandoned in 1823, two years after the union of the Hudson's Bay and North West Companies.

THE BLACKFEET TREATY

A cairn has been erected at the Blackfoot Crossing on the Bow River in commemoration of the historic signing of Treaty Seven in 1877.

Blackfoot Crossing had always been a popular spot of the Indians, and the Mounted Police, who had been given the task of preparing the natives for the meeting, decided the restful atmosphere of the quiet valley would be an excellent place for the treaty talks. When the Indians gathered at Blackfoot Crossing in the fall of 1877, it was one of the largest groups of Indians ever formed at one spot on the Canadian Plains. It was estimated that the

Indians had not less than 15,000 horses and ponies with them and tepees lined the river for miles.

The treaty, which was signed by all tribes in the area, surrendered their tribal lands to the Government of Canada, and set aside suitable reserves for each tribe, as well as agreeing to treaty payments, food allowances and such.

Inscribed on the cairn at Blackfoot Crossing is the following: "Cairn and tablet in the Blackfoot Indian Reserve to commemorate the signing of Indian Treaty No. 7 on the 22nd September, 1877, by the representatives of the Crown and the Indians, whereby the latter surrendered their rights to 50,000 square miles of territory lying in the south western corner of Alberta."

CROWFOOT MEMORIAL

A cairn was unveiled in September, 1948, at Gleichen in honor of Crowfoot, the famous chief of the Blackfeet Indians of southern Alberta. The monument is located less than half a mile from the Trans-Canada Highway, 60 miles east of Calgary.

In addition to the cairn, the grave of Crowfoot can be seen about 10 miles to the east, on the top of a high hill. Marking his grave is a tall wooden cross inscribed: "Father of His People."

Crowfoot was a leader of his people during periods of war, transition and peace. Born about 1830, he astonished his own tribe by preaching peace among the warriors. But his strong personality won them over, and his band never rose in armed revolt against the whites in Canada.

When the Mounted Police came west in 1874, Crowfoot questioned them about the Great White Mother

and her system of law. Later, he was the signer of Treaty Seven for his people. When Crowfoot refused to join Sitting Bull in his fight against the white man, the Blackfeet chief explained his actions. "Tell the Great Mother," he told the Mounted Police, "we have been loyal and that we know she will not let her children starve."

Inscription on the cairn reads: "Crowfoot, Great Chief of the Blackfoot Confederacy. Born about 1830, died April 25, 1890. Fearless in war but lover of peace, he promoted amity among the tribes of the plains and friendship with the White Man. Under his leadership the Blackfoot ceded to the Crown title to her tribal lands in 1877, began to adopt a sedentary life, and remained loyal during the North West Rebellion of 1885. His nobility of character, his gift of oratory and his wisdom in council gained for him the title "Father of His People."

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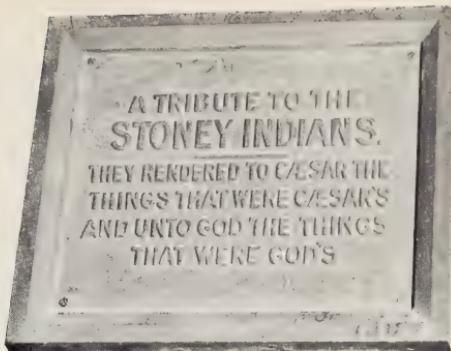
NOTE:—These are all the cairns, or intended cairns, erected by the Historic Sites and Monuments Board in tribute to early forts or Indians.

In addition, there are numerous other sites of this era, some identified by local cairns, others not.

CHESTERFIELD HOUSE

This fort was built by the North West Company in 1791. It was located on the South Branch of the Saskatchewan River at the mouth of the Red Deer River, near the present town of Empress.

It was abandoned in 1804 and rebuilt in 1805 by John McDonald for the North West Company and renamed New Chesterfield House. In 1822 following the union of the Hudson's Bay and North West Companies, it was taken over by the Bay under Donald



McKenzie and abandoned a few years later because of Indian troubles.

The X. Y. Company also operated a small post in the same neighborhood.

FORT LA JONQUIERE

This fort was built by 10 French voyageurs sent to the west in 1751. The fort was constructed at an unknown site believed to be on the Bow River, and named after the Governor of New France. It was not maintained after the French withdrew in 1759. Some historians claim the voyageurs did not reach Alberta but constructed the post farther east.

FORT NORMANDEAU

The original Fort Normandeau, constructed at Red Deer in 1885 during the North West Rebellion, has been preserved at its original site by the Central Alberta Old Timers' Association.

The fort was constructed by Lieutenant Normandeau and 20 men of the Alberta Field Force, when they were left to guard the settlers and Red Deer Crossing. The building, 14 by 28 feet, was completed on June 26, 1885.

It had a four-sided sod roof, peaked towards the middle and was surrounded by a high log fence, with two towers or lookouts on the front and

one at the back. The fort was also surrounded by a ditch, eight feet deep and 10 feet wide, which was constantly filled with water.

RED DEER CROSSING

A local cairn was unveiled on July 25, 1951, in memory of old Red Deer Crossing, 3 1/2 miles upstream from Red Deer, on the site of the first trading post on the Edmonton-Calgary line.

The trail developed from an Indian path from Dog Pound to Lone Pine and crossed the Red Deer River at the safest spot all year 'round. In 1883, G. C. King built a small trading post at the crossing. It was bought by Reverend Leonard Gaetz in 1884, who held it during the uneasy times of the North West Rebellion.

BUFFALO POUNDS

In the days when buffalo were plentiful, the Plains Indians, particularly the Blackfeet, killed a winter's supply by running a large herd off the edge of a cliff. As certain cliffs were found to be more suitable than others, annual runs were often made in the same spot.

These cliffs were called buffalo pounds, and as the years passed, the bones of the buffalo became piled higher and higher. Following the wiping out of large herds, most of the piles of bones were collected and sold by white men. However, there still are the remains of these pounds in some parts of Alberta, while many streams or hills have been named after this native custom.

Just a few of the sites are: twenty miles west of Calgary on Jumping Pound Creek; east of De Winton on the Bow River; 25 miles downriver from Red Deer; and on Oldman River north of Standoff.

Alberta names associated with buffalo pounds are; Dog Pound Creek, Bullpound Creek, Pinepound Creek, Muddypound Creek, Jumping Buffalo Hill, Enemy's Pound, Woman's Pound, Wild Cat Pound, Ghost Pound and Lake Pound.

RED CROW MEMORIAL

A cairn has been erected by the Blood Indians of southern Alberta to pay tribute to their famous chief, Red Crow, who signed Treaty Seven on their behalf. The cairn is located on the west side of the Fort Macleod-Cardston highway, within the Blood Reserve.

Red Crow was to the Bloods what Crowfoot was to the Blackfeet. He was a warrior, an orator, a diplomat and a born leader. During the warring days he led his people against their enemies, but with the arrival of the white man, he saw they must give up fighting and become friends with the new intruders.

Cairn on the Fort Macleod-Cardston highway, within the Blood Indian Reserve, pays tribute to Chief Red Crow of the Bloods. This famous chief signed treaty in 1877 for his branch of the Blackfeet Confederacy.



During the days of transition from hunting to farming, Red Crow was an inspiration to his people and before he died he had accepted many features of the white man's way of life.

LOST LEMON LODE

According to legend and fact, two prospectors named Lemon and Black-jack stumbled across a fabulously rich lode of gold in the country north of Crow's Nest Lake and Mist Mountain about 1870.

In a fight at the lode site, Lemon murdered his partner and later went insane. Since that time, thousands of persons have searched the mountain valleys for some trace of the lost bonanza.

LAST INDIAN BATTLE

The last great Indian battle in Canada was fought between the Blackfeet and the Crees in 1870, near the present site of Lethbridge.

In the fall of 1870, the Blackfeet on the Great Plains had been weakened by an attack of smallpox, and their enemies, the Crees, concluded it would be an excellent time to attack. A war party, headed by chiefs Big Bear, Piapot, Little Mountain and Little Pine, and made up of about 800 warriors, was organized from the ranks of the Crees and Assiniboines.

The Bloods and Blackfeet were then camped on the Oldman River, between Fort Kipp and Whoop-Up, while the South Peigans were camped on the St. Mary, above Fort Whoop-Up. The latter were well-armed with repeating rifles and had retreated to Canada

following a battle with Colonel Baker's expedition. The Crees swooped down on one camp and succeeded in killing a brother of Red Crow and two or three Blood women. Other camps in the neighborhood were aroused and in a short time the Bloods were fiercely engaged in battle.

By morning, the South Peigans had arrived with their modern arms and the Crees began retreating across the prairie toward the present site of Lethbridge. The main fighting soon was carried on between two parallel coulees, until the Blackfeet attacked the Cree position in force. The latter broke and ran, discarding belongings and retreating toward the river. They were pursued across the Oldman and for several miles across the other side.

When the battle was over, the Crees had lost between 200 and 300 men, while the Blackfeet had 40 killed and 50 wounded. The following year, a formal peace treaty was made between the two nations, ending all hostilities.

EARLY MAN SITE

An archeological expedition unearthed the relics of two separate Indian cultures at a site located north and west of Fort Macleod.

Located at the base of a buffalo pound, the site has revealed material such as arrow heads, scrapers and crude pottery made at least 500 years ago. One "dig" was 14 feet deep and revealed crude materials, while the other was near the surface and contained relics showing more craftsmanship.

American Forts IN SOUTHERN ALBERTA 1869 - 1874



American Posts in Southern Alberta (Whiskey Forts)

During the period following the transfer of Ruperts' Land to Canada by the Hudson's Bay Company in 1868 to the time of the arrival of the North-West Mounted Police in 1874, the western plains were under practically no authority.

It was during this time that American traders moved across the border from Montana Territory to establish posts in Blackfeet country. Forts were set up as far north as Calgary and for several years they took most of the trade which had formerly gone to Rocky Mountain House and Fort Edmonton.

Unfortunately, none of these sites are marked by Historical Sites and Monuments Board cairns, and only the odd local sign commemorates these posts.

There appears to be a feeling that these posts were set up solely to trade whiskey and to rob the Indians of horses, furs and other wealth. But records prove that the larger traders sold approximately the same goods as did the Hudson's Bay Company, with the exception that they sold raw whiskey where the Bay sold rum.

Such companies as I. G. Baker Company, T. C. Power Brothers, J. B. Weatherwax, and others, had an excellent reputation in the West and the main law broken when they set up forts in the Canadian west was their failure to pay customs duties.

However, there were numerous other free traders and wolfers whose lawlessness did give basis for criticism. But as W. S. Gladstone, an ex-Hudson's Bay boat builder who constructed

Fort Whoop-Up said: "All in all, the old timers was a good lot of men. We all traded whiskey . . . There has been more crime since we have been civilized than there was before."

FORT HAMILTON, OR WHOOP-UP

There were two Fort Hamiltons constructed on the St. Mary and Belly Rivers. The first was built about 1869 by John J. Healy and Alfred B. Hamilton, all of Fort Benton. This fort was not strongly constructed and was partially destroyed by fire in the spring of 1871.

The same year a new post was constructed about 300 feet north of the original Fort Hamilton. To build a strong fort, Hamilton and Healy hired a former Hudson's Bay boatbuilder, William S. Gladstone, to do the job. The fort had a stockade, watch tower, loop holes, ramparts and wide gates.

The interior of the buildings were enclosed by large and heavy doors, while the storeroom, stables and living rooms of all the quarters were connected. In this manner, the occupants could move from room to room to protect the fort in case of attack.

This post soon became the centre of trading activities in southern Alberta. Although it was named Fort Hamilton it was soon given the name of Fort Whoop-Up. This nickname arose when a Mr. Wye, who was returning to Fort Benton, said: "Don't let the Indians whoop you up"; meaning, don't let them "round you up."

The fort was deserted in 1874 with the coming of the Mounted Police, with the exception of one trader, Dave Akers. When the police arrived,

Colonel Macleod offered Hamilton and Healy \$10,000 for the fort, to use as a garrison, but the partners refused, saying it had cost \$25,000 to build.

When the police became established at Fort Macleod, the old fort's glory waned, and in its dying days the interior was used for a garden by Dave Akers.

FORT STANDOFF

Second most important fort constructed by the Americans in southern Alberta was Fort Standoff, built in 1871 at the junction of the Belly and Waterton Rivers.

This fort was built by a party of men, including Joseph Kipp "Dutch Fred" Wachter, W. McLean, Mr. Jeneau and "Liver-eating" Johnston. The party started out from Fort Benton in the summer with a load of trade goods. Included in their stock was some whiskey, used to assist the trading activities.

The United States marshall noted the departure of the group and learned of the supply of alcohol. He immediately followed them and caught up with the party at the Milk River. When he ordered the men to come back to Fort Benton they protested that they were now in Canadian Territory and that the marshal had no jurisdiction over them.

They then proceeded to the Belly River where they built their trading fort, naming it Fort Standoff in honor of "standing off" the marshal.

FORT KIPP

Fort Kipp was constructed by two American traders, Joe Kipp and Charles Thomas, in about 1870, near the junction of the Belly and Oldman Rivers.

In that year the American authorities were attempting to halt the illicit exporting activities of the traders, but the two men succeeded in crossing the border and establishing the post.

The fort consisted of log houses forming three sides of a square and contained a cook room, living quarters, trade and store rooms.

It was not fortified like its neighbor, Fort Whoop-Up, and never gained prominence in trading activities.

FORT SLIDE-OUT

This fort consisted of little more than a group of trading shacks which were built on the Belly River between Forts Kipp and Standoff in 1873.

At first unnamed, the post was operated by a trader named Mose Solomon, who had an assistant named Miller. The assistant was hauling supplies to the fort in that year when he was killed by Blood Indians.

When an Indian boy reported the killing to the men at the post, they buried the body and decided that, because of the incident, the Bloods would no longer trade at this post. A Dutchman at the fort suggested they had better "slide out", and thus gave the name to the post.

FORT CONRAD, OR ROBBERS' ROOST

Fort Conrad was constructed in 1871 by I. G. Baker Company at the mouth of the Belly and Oldman Rivers, three miles from Fort Kipp. It was named in honor of the manager of the company at that time. This post was also known as Robbers' Roost and Slough Bottom.

Soon after it was built, the fort was attacked by a band of Blood Indians, who were pacified before any damage was done. A second attack in the spring of 1873 was more successful and the Indians burned the fort to the ground.

SPITZE POST

This fort was built on the Highwood River just west of the present town of High River in about 1869 by Dave Akers and "Liver-eating" Johnston. The fort was abandoned because of Indian trouble and burned to the ground.

In December, 1872, Howell Harris and A. C. Semple constructed another post in the same area near the present Round T Ranch buildings for I. G. Baker Company. The fort was abandoned in the fall of 1873 and was re-opened next spring.

KANOUSE POST

H. A. (Fred) Kanouse constructed a strong fort on the Elbow River, 3 or 4 miles upriver from the Bow, within the present limits of Calgary.

It was built in 1871 by Kanouse and a party of three white traders from Fort Benton. The fort consisted of a living room, store room and a trading room, with a passage running in front into which the Indians were admitted one at a time for trading.

Soon after the fort was opened, a band of Bloods under White Eagle, came to trade. When the Indians demanded all the stock in the fort there was a short skirmish in which one Indian and one trader were killed.

This was followed by a three-day seige on the fort, which escaped being destroyed when help came from the post on the Highwood River.

DICK BERRY POST

In 1872, a trader named Dick Berry started to construct a post near Fort Kanouse, but was driven off by Indians before the first timbers were laid.

Berry then moved westward and constructed a post about 12 miles up-

river from Kanouse. Berry was later killed in ambush by a Blood Indian named Old Woman's Child.

LAFAYETTE POST

French's Trading Camp, or Lafayette Post, was established at Blackfoot Crossing in the early 1870's by Lafayette French.

The independent trader became a staunch friend of Crowfoot when he saved the chief from an attempted murder at Spitz Post. Following the incident, French set up a post at Blackfoot Crossing, where he operated until after the arrival of the Mounted Police. The post was later sold to the Canadian Government, as it lay within the new Blackfeet reserve.

KOOTENAI POST, FORT WARREN

In 1874, Kootenai Brown and Fred Kanouse opened a trading post at what is now the Dardanelles between middle and lower lakes in Waterton National Park. This post was established for trading with the Kootenay Indians.

The North-West Mounted Police refer to a post operated by Fred Kanouse named Fort Warren. This post was established "in the foothills" to trade with the Kootenays.

In 1874, Fort Warren was attacked by the Indians, but they were beaten off before the arrival of the Mounted Police. However, the fort was damaged by an accidental discharge of dynamite following the fight.

No mention is made by the Mounted Police of the exact location of Fort Warren, so that it is possible that Kootenai Post and Fort Warren are one and the same.

CONRAD'S OUTPOST

A one-roomed trading post was operated by Charles Conrad during the 1870's at the mouth of the Little Bow on the Oldman River. Howell Harris described it as ". . . a small one-room shack . . . with a young man in charge." It was attacked by Peigans during its first summer of operation but escaped destruction after the Indians looted the post.

LEE'S POST

A trader named Lee constructed a trading post on the south side of the Oldman River, near the mouth of Pincher Creek in the middle 1870's.

LIVINGSTONE POST

Sam Livingstone, a pioneer resident of Calgary district, constructed a trading post in the early 1870's. It was located about 20 miles west of the present city of Calgary.

PINE COULEE POST

A small trading post was in operation in the bottom of Pine Coulee, south of the present town of Nanton, when the Mounted Police arrived in 1874. It was reported to the police by Three Bulls of the Bloods and the traders, Harry "Kamoose" Taylor and William Bond were arrested.

Pioneer Settlement

This chapter includes religious, cultural and industrial development of southern Alberta, plus later period historical sites.

On the Alberta prairies, most of the religious and cultural development has taken place within the past three-quarters of a century. The most important events in this group have been marked with federal or local cairns.

McPHERSON'S POST

At the time of the arrival of the North-West Mounted Police in Calgary in 1875, a trader named Edward McPherson was operating a trading post on the Sheep River, near the present town of Okotoks.

This trader sold luxuries and supplies to the men at the new police post for some time.

* * *

NOTE:—These are the main posts mentioned or identified in early historical writings of southern Alberta. In addition there are numerous other names of forts which are mentioned, but not identified. In many cases these are likely duplicates of the above posts, as many were given nicknames.

A fort dubbed WILLOW CREEK POST was supposed to have been in operation on Willow Creek, about one mile from the Oldman River. Late 19th Century writers mention seeing the ruins of a post at that point and believe it was destroyed by Indians.

Some of the other names mentioned in early writings are: DUTCH FRED'S TRADING POST, LAFAYETTE FRENCH'S POST, KAMOOSE TAYLOR'S POST, and an unnamed post at the head of Willow Creek.

RUNDLE MEMORIAL

The memorial to Reverend Robert T. Rundle was erected at Banff in May, 1941, sponsored by the United Church of Canada.

The first missions of the Wesleyans or Methodist Church in western Canada were established in 1840. Reverend Rundle, who arrived at Fort Edmonton on September 1st of that year, was the first missionary to visit what is now Alberta.

He was given quarters in the fort and supplied with materials and food by the Hudson's Bay Company. In the course of his ministry, Rundle visited Beaver Lake, Rocky Mountain House, the Blackfeet on the Bow River, and the Stonies near Banff. He camped within sight of the mountains in 1841, and entered the Banff area twice before he left the country in 1848. He died in England two years later.

Inscription on the memorial reads: "In memory of Reverend Robert T. Rundle, Methodist minister, first missionary in Alberta 1840, visited Indians at Banff 1841, erected by the United Church of Canada, May, 1941."

FIRST COAL MINE

A cairn, erected in Galt Park, Lethbridge, pays tribute to the first coal mine in Alberta and to Nicholas Sheran, the man who developed it.

Nicholas Sheran was born in New York and came to the American frontier following the Civil War. From Fort Benton he travelled across the line into Canada in 1870 with trader John Healy.

He came in search of gold, but instead found coal. He found it sticking out of the earth along the river banks and immediately set to work to develop his find. This he did successfully until the time the Galt's turned to the west to take a hand in the development of this new country.

Sheran had been supplying Lethbridge and Fort Macleod districts, as well as northern Montana, with coal. Sir Alexander T. Galt looked admiringly at the efforts of the pioneer and soon after built the famous Galt Mines at Lethbridge. Sheran never lived to enjoy the real development of his find. He drowned in 1882 while fording the Oldman River.



Cairn in memory of Rev. Robert T. Rundle, located in Banff, was erected by the United Church of Canada in 1941.

The cairn in Galt Park reads: "Cairn and tablet to mark the site of the first coal mine in Alberta. It was situated on the west bank of the Oldman River at the present site of the Federal Mine, and was opened by Nicholas Sheran in 1872."

STEPHANSSON MEMORIAL

A cairn was unveiled at Markerville on Labor Day, 1950, by the Historic Sites and Monuments Board to pay tribute to the Icelandic poet, Stephansson Gudmundsson Stephansson.

The poet was born on a farm in Skagafjord, Iceland, in 1853, of a peasant family and came to Markerville in 1889. When he started farming, Stephansson sowed his grain by hand, cut it with a scythe attached to a cradle, and when the cutting was all done he would then wash and level

a large area of the ground and flay the grain. During these tiring days of labor, the poet always found time to go to his log cabin and write his poems. These were in his native tongue and lost much of their beauty in translation.

Many volumes of his poems still are in the hands of members of the family and have not yet been translated into English. Stephansson died in August, 1927.

McKINNEY MEMORIAL

A cairn erected in Claresholm by the Historic Sites and Monuments Board in 1947 pays tribute to Mrs. Louise Crummy McKinney, the first woman member of a legislature in the British Empire.

Mrs. McKinney represented Claresholm constituency in the Alberta Legislature following an election in June, 1917. She was born at Frankville, Ontario, in 1868, and died at Claresholm in 1931.

Inscription on the memorial reads: "Louise Crummy McKinney. The first woman to become a member of a legislature in the British Empire. Elected by the constituency of Claresholm to the Legislative Assembly of Alberta,

7th June, 1917. Born at Frankville, Ontario, 22nd September, 1869. Died at Claresholm, Alberta, 10th July, 1931."

* * *

NOTE:—Following are the historic sites of the pioneer settlement era, some of which are marked by local cairns, while others still are unidentified.

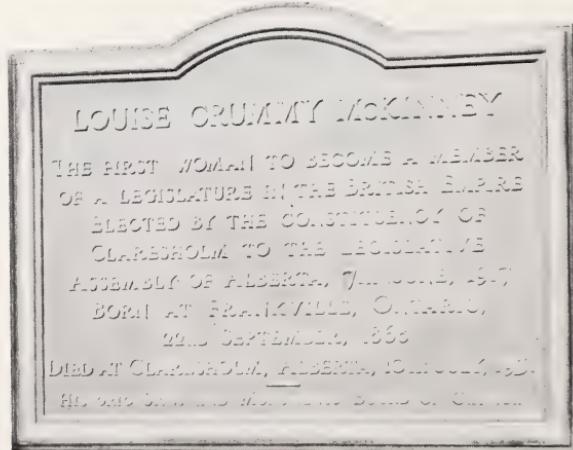
KOOTENAI BROWN MEMORIAL

A cairn was unveiled in 1936 at Waterton Lakes National Park in honor of John George "Kootenai" Brown, a colorful figure of the early west.

Unlike most early pioneers, Kootenai Brown left a written memorial of his life in a journal he maintained as first guardian of Waterton Lakes National Park.

Brown was born in England in the 1840's and was educated at Eton and Oxford. He later went to India as an army officer and continued on to San Francisco in the early 1860's.

Several years later he and a companion came through the Kootenays into the Waterton Lake country and here Brown stayed. He first operated a trading post and later became park guardian. He died on July 18, 1917, and was buried beside the lakes he loved.



A tablet at Claresholm pays tribute to Louise Crummy McKinney, the first woman M.L.A. in the British Empire.



George "Kootenai" Brown is honored by a cairn located in Waterton Townsite at Waterton-Glacier International Peace Park. Kootenai Brown was the first white settler in the park and later became its first guardian.



Cairn erected by the Mormon Church in Cardston pays tribute to the first Latter Day Saints (Mormons) who settled at the site in 1887. The monument is located on the grounds of the modern L. D. S. Temple.

CARDSTON SETTLEMENT

A cairn has been erected by the Mormon Church in the park surrounding the temple at Cardston, in tribute to the arrival of the first settlers in 1887

About 40 Mormons, led by Charles Ora Card, arrived at the site of Cardston on June 3, 1887, after travelling across the unsurveyed prairie from Salt Lake City, Utah.

For the first winter they lived on the scanty crops they planted and the supplies brought from the United States. Later they laid out Cardston townsite and planned the future "Temple City of Canada."

OUR LADY OF PEACE MISSION

A local cairn was unveiled on August 21, 1941, at the farm of O. S. Nickle, 21 miles southwest of Calgary, on the site of the mission of Our Lady of Peace, founded in 1873 by Father Scollen.

This was the first Catholic church south of Red Deer and it was from this site that missionaries journeyed through southern Alberta. The stones

from the original mission were used in the construction of the cairn.

Inscription on the cairn is: "On the site of the first church in southern Alberta this tablet commemorates the missionary labor of Father Constantine Scollen, O.M.I., born in Ireland in 1841, who established the mission of Our Lady of Peace, in the country of the Blackfoot in 1873, and of Father Leon Doucet, O.M.I., born in France in 1847, who joined Father Scollen at this spot in 1875 and spent a lifetime as "Missionaries-aux-pieds moin."

THE GREAT DIVIDE

The boundary between Alberta and British Columbia on the Trans-Canada Highway is marked by a plaque on the archway.

The lowest known point on the Great Divide, which extends the length of the continent, is in the vicinity of Dease Lake, where the altitude is only slightly over 2,700 feet. The plaque on the Alberta side contains the Provincial coat of arms, with the words "Great Divide" in rustic lettering on each side of the shield.

MORLEY CHURCH

A church constructed in 1872 at Morley on the Stony Indian Reserve by Reverend George McDougall and his son, Reverend John McDougall, is preserved as a historic site.

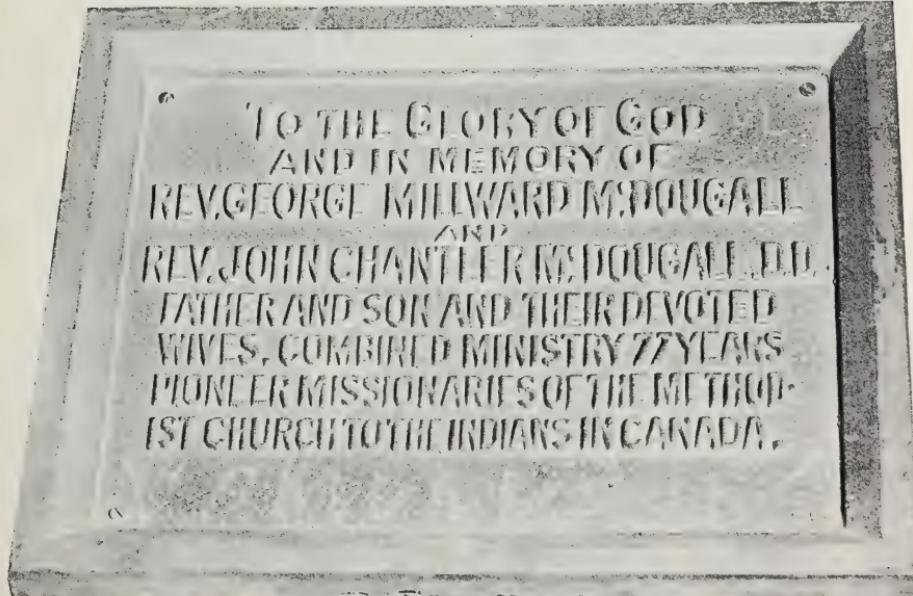
The church was built on an impressive site on the banks of the Bow River by the two missionaries to preach among the Stony Indians. The building remained in use until 1921.

A cairn paying tribute to the McDougalls, the Stony Indians, and the Old Timers is located nearby.



The old church at Morley, constructed by missionaries George and John McDougall is honored by a three-plaques cairn. One plaque pays tribute to the missionaries and the church, another to the Stony Indians, and the third to southern Alberta old timers.

Plaque honoring Rev. George and Rev. John McDougall is located near their old church at Morley.



FRANK SLIDE

APRIL 29-1903

DISASTER STRUCK HERE AT 4:10 A.M. APRIL 29th 1903
WHEN A GIGANTIC WEDGE OF LIMESTONE 1300 ft HIGH
4000 ft WIDE AND 500 FEET THICK CRASHED DOWN
FROM TURTLE MOUNTAIN AND DESTROYED THE TOWN OF
FRANK. SEVENTY MILLION TONS OF ROCK SWEEPED OVER
TWO MILES OF VALLEY, TAKING 66 LIVES, BURYING
NUMEROUS HOMES, THE ENTIRE MINE PLANT, RAILWAY
SIDINGS AND 3200 ACRES OF FERTILE LAND TO A
DEPTH OF 100 FEET IN APPROXIMATELY 100 SECONDS



FRANK SLIDE

A sign has been erected and a new Provincial sign is planned to mark the disaster of the Frank Slide, in the Crowsnest Pass, which took the lives of 66 people in 1903.

Frank was one of the first communities in the Pass and most of its inhabitants were engaged in coal mining. But on April 29, 1903, the sleeping town was destroyed when a section of Turtle Mountain crumbled and swept across the valley.

The sign states: "Disaster struck here at 4:10 a.m., April 29th, 1903, when a gigantic wedge of limestone 1,300 feet high, 4,000 feet wide and 500 feet thick crashed down from Turtle Mountain and destroyed the town of Frank. Seventy million tons of rock swept over two miles of valley, taking 66 lives, burying numerous homes, the entire mining plant, railway sidings and 3,200 acres of fertile land to a depth of 100 feet in approximately 100 seconds."

General view of the tragic Frank slide is clearly portrayed. The large section of Turtle Mountain that collapsed can be seen spread across the wide valley, forming a grave for 66 persons and the town of Frank. The modern town of Bellevue can be seen in the foreground.

WRITING-ON-STONE

In the valley of the Milk River, about 75 miles southeast of Lethbridge, is a small area of sandstone cliffs on which are inscribed ancient picture script.

The first known white man to see these pictographs was James Doty, who visited the site in 1855. He wrote: "They (the sandstone rocks) are worn by the action of the weather into a thousand fantastic shapes, presenting in places smooth perpendicular surfaces, covered with rude hieroglyphics and representations of men, horses, guns, bows, shields, etc., in the usual Indian style.

"No doubt this has been done by wandering War Parties who have here recounted their coups or feats of war or horse stealing and inscribed them upon these rocks."

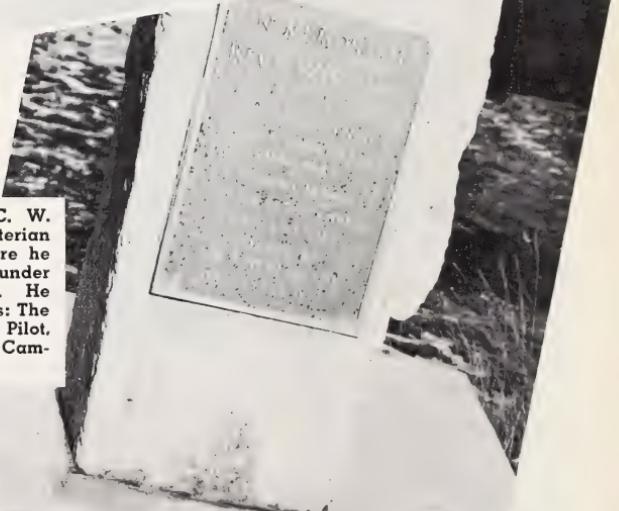




Geological pioneer Donaldson Bogart Dowling is honored by a cairn erected at Banff. Dowling was a member of the Canadian Institute of Mining and Metallurgy and made history through his work on coal, petroleum and natural gas.



A cairn pays tribute to Rev. C. W. Gordon who constructed a Presbyterian church at Canmore in 1880, where he started writing historical novels under the pen name of Ralph Connor. He became famous for such books as: *The Man From Glengarry*, *The Sky Pilot*, *Glengarry School Days*, *Corporal Cameron*, and many others.



CHAPTER IV.

Pioneer Trails in Alberta

THIS final chapter deals with the water and overland trails used by pioneers in Alberta. Routes mentioned may be roughly divided into the following:

Trans-continental water routes used first by the fur traders.

Settlers' trails and modern highway and railway routes that follow old Indian trails.

Pioneer trails blazed through the wilderness to reach farming country.

Before the arrival of settlers to what is now the Province of Alberta, numerous overland and water routes had been developed by the fur traders, who in turn had adapted Indian travel routes and trails.

The general water routes to Alberta naturally followed larger rivers that traversed fur areas and were in constant use from the time that Peter Pond approached northern Alberta in 1778.

The most important water route through Alberta followed the North Saskatchewan and served the numerous trading posts on both sides of the Rocky Mountains. Goods were transported up the Saskatchewan from either Montreal or York Factory by canoe or boat to Fort Edmonton. From here they were taken across the mountains via the Athabasca Pass to Boat Encampment and on to Fort Vancouver.

The return route was by canoe up the Columbia to Boat Encampment and by pack horses to Henry House on the Athabasca River, a few miles below the present Jasper. From Henry House the packs of fur were sometimes taken down the Athabasca by boat to Fort Assiniboine and by pack horses to Edmonton, or they were

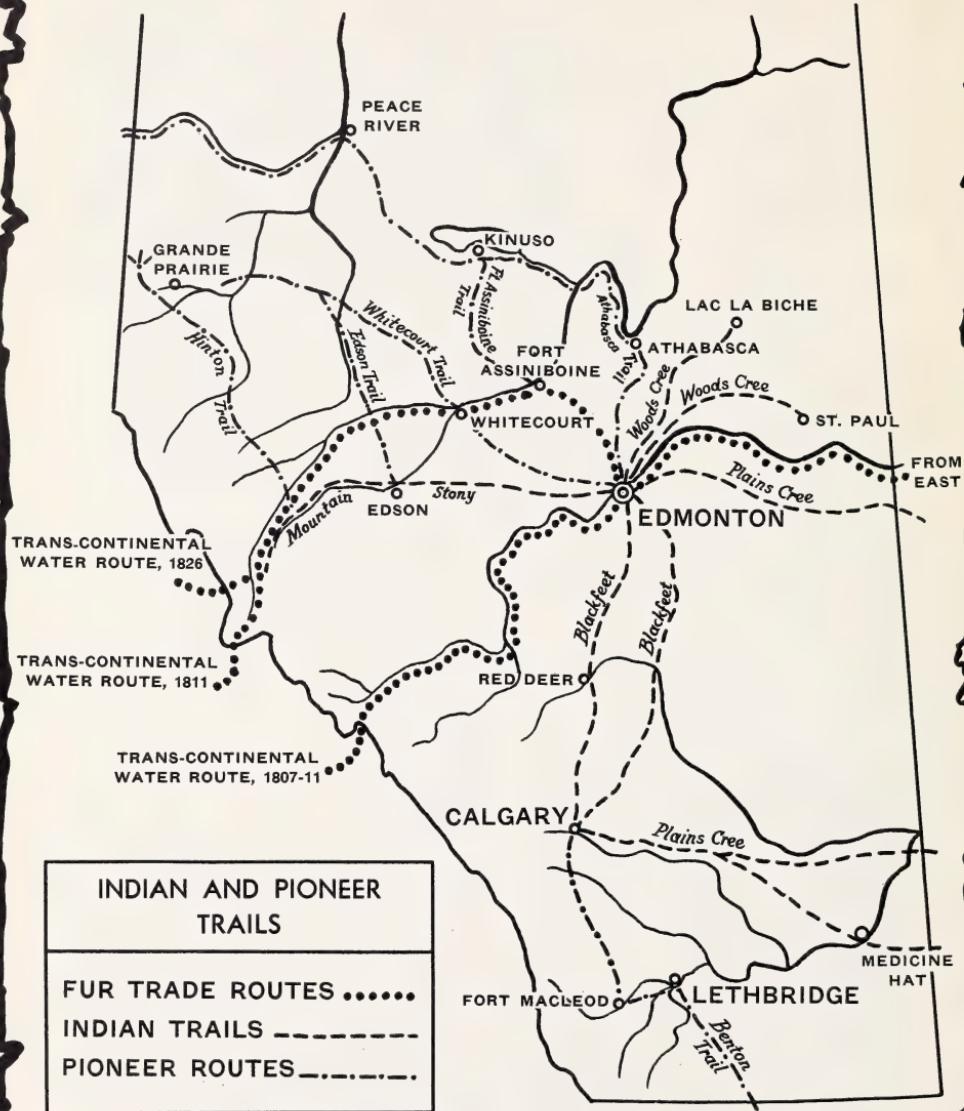
taken by pack horses directly from Henry House to Edmonton.

In 1826, the Yellowhead Pass was adapted. This followed the same general route from the east to Henry House but turned off at the Miette River. The water route through Rocky Mountain House was used only from 1807 to 1811.

Most overland trails developed by early settlers were usually well-worn trading trails of Indians and fur traders. When Edmonton became an important trading centre for the main three tribes of Indians in the area, clearly defined trails marked their travels from their hunting grounds to the Saskatchewan River.

The three tribes trading at Edmonton were the Blackfeet, Crees and Mountain Stonies. The Blackfeet nation, made up of the Blackfeet proper, Bloods, Peigans and the allied tribe of Gros Ventres, hunted on the Great Plains to the south. The Plains and Woods Crees hunted throughout the wooded area of Alberta and south of the North Saskatchewan to the edge of the plains. The Mountain Stonies or Assiniboines claimed the foothills area from the Bow River to the Athabasca.

From these hunting areas, definite trails were followed, some of which



INDIAN AND PIONEER
TRAILS

FUR TRADE ROUTES

INDIAN TRAILS - - -

PIONEER ROUTES - - -

became immigrant trails and today are the site of modern highways or railways.

Most prominent of these routes are the following seven railway lines:

1. Edmonton to Jasper . . . Trail of Mountain Stonies, now followed by the main C.N.R. line.
2. Calgary to Edmonton . . . Trail of the Blackfeet, now followed by the C.N.R. line.
3. Eastern trails to Edmonton and Calgary . . . Trails of the Plains Crees, now followed by main C.N.R. and C.P.R. lines.
4. Edmonton to St. Paul . . . Trail of Woods Crees, followed by the C.N.R. line.
5. Edmonton to Lac La Biche . . . Trail of Woods Crees, followed by the N.A.R. line.
6. Edmonton to Athabasca . . . Trail of Woods Crees, followed by the C.N.R. line.
7. Edmonton to Whitecourt . . . Trail of Woods Crees, followed by the C.N.R. line.

BENTON TRAIL

One of the earliest overland trading routes of Alberta was the Benton Trail, which connected Fort Whoop-Up, near the present city of Lethbridge, to Fort Benton, in Montana Territory. This route was developed in 1869 when Fort Benton interests opened a fort in Canadian Territory.

This route became an important immigrant trail for settlers coming to Alberta from the United States and later extended north to Calgary. It can be generally traced by No. 2 Highway from Calgary to Fort Macleod and across the Blood Reserve to Leth-

bridge; No. 4 Highway from Lethbridge to Coutts, and by the American No. 91 Highway from Sweetgrass to Shelby and on to Fort Benton.

A cairn erected at Coutts by the Historic Sites and Monuments Board pays tribute to this early overland trail.

NORTHERN TRAILS

In northern Alberta the trails to the Peace River country have always captured the imagination of historians and writers. There were five major immigrant trails from Edmonton, which crossed muskegs and hills to reach the rich farming country in the Grande Prairie and Peace River areas. These were the Athabasca Trail, the Fort Assiniboine Trail, the Whitecourt Trail, the Edson Trail and the Hinton Trail.

ATHABASCA TRAIL

The Athabasca Trail was the main immigration route which follows the modern Peace River road of today. It was used by settlers travelling into the Peace River country and as far west as Hudson Hope in the B.C. Block. Settlers travelled 100 miles by stage from Edmonton to Athabasca Landing; 195 miles by water to Lesser Slave village; 90 miles by freight team to Peace River; and upriver as far as 240 miles to Hudson Hope.

In winter settlers travelled this same route with their own teams, making use of the ice on rivers and Lesser Slave Lake. In the summer the route was impassable by team beyond Athabasca Landing. This route was the main artery to the Peace River country until about 1911. By that year more than 2,000 settlers had trekked north and were homesteading in the area.

FORT ASSINIBOINE TRAIL

The Fort Assiniboine Trail followed the old Hudson's Bay wagon trail from Edmonton to the fort site on the Athabasca River. From there it cut across wild muskeg country to Swan River, and down the river to the site of the present town of Kinuso.

WHITECOURT TRAIL

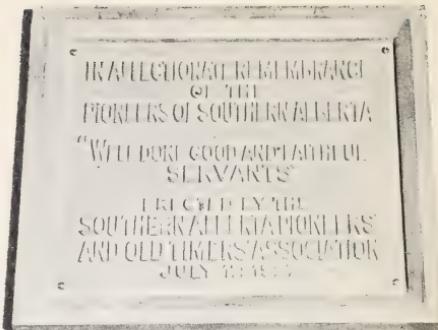
The Whitecourt Trail went from Edmonton to Whitecourt, crossed the muskegs to Sturgeon Lake and on to the Grande Prairie country.

* * *

NOTE:—The latter two trails were used very little by settlers. Only a few hardy souls tried it as a shorter route, but found it to be an ordeal of man against muskeg and bush. For the most part, pre-1911 settlers were content to travel the Athabasca Trail.

THE EDSON TRAIL

When the Grand Trunk Pacific reached Edson in 1911, the whole picture of Peace River immigration changed. Settlers used the town as a jumping-off place for the north and followed a tortuous narrow trail through muskegs, hills, across rivers and streams, and through some 200 miles of unsurveyed wilderness.



This was the Edson Trail . . . a path that has united itself with the history of the Peace River country. This path went north through the muskegs from Edson, across the Athabasca River and on to Sturgeon Lake. From there it turned westward, crossed the Smoky River at Bezanson, and followed the present Highway No. 34 to Grande Prairie.

HINTON TRAIL

A sister to the Edson Trail, also born in establishment of the G.T.P. was the Hinton Trail which started some 60 miles west of Edson and followed the foothills north to Beaverlodge. This trail never gained the acclaim of the Edson Trail and, although it avoided much of the muskeg, it was never more than a pack trail.

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